THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Good men even with small views are immeasurably more important to the world than small men with great views."—DRUMMOND.

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THEY ARE ESSENTIAL TO SALVATION.

AN investigator writes:—"I have made a careful, earnest and prayerful study of the first principles of 'Mormon' doctrine, and find them so reasonable and supported by so much scriptural evidence that I feel if I were to reject them I would be like the Pharisees and lawyers of old, who 'rejected the counsel of God against themselves.' Some of my relatives and friends, on learning of my leaning toward the 'Mormon' faith, have undertaken 'rescue work,' and are trying to make me believe that I have been laying hold of principles which, if I were to obey them, would profit me nothing, as they in no wise affect my eternal salvation.

"Besides being a believer in God, and in His Son, Jesus Christ, and in the Holy Ghost, also in the principle of sincere and genuine repentance, I am a firm believer in the ordinances of baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. These I consider essential to my salvation; but they are not so considered by the church of which I am at present a member. I have been told by a very dear friend, a member of the same church, that Christ did not consider these ordinances essential to man's salvation; that the Savior never baptized anyone Himself, neither did He lay His hands upon any person for the purpose of conferring upon him the Holy Ghost. I have replied to this argument to the best of my ability, but would be pleased to receive some assistance in trying to show my friend that he has a misconception of these sacred ordinances."

In answer to our friend's letter, we sent the following, which may be of benefit to some of our readers also:

"Dear Friend,—The subject concerning which you wrote me a few days ago is one of grave importance, pertaining as it does to the eter-

nal salvation of mankind. I shall, therefore, try to make it as plain as possible to your understanding. You believed for a number of years that faith and repentance were all that God required of man as conditions for an everlasting salvation and exaltation in His celestial kingdom; but through a careful and prayerful investigation of the doctrines of Christ, as taught by the Church of Jesus Christ of Latter-day Saints, you have come to the conclusion that there are certain ordinances which must be conformed to before men can claim citizenship in the kingdom of God. Among these ordinances are: Baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost.

"One of your friends has been trying to persuade you that these ordinances in no way affect your salvation, and, in support of his contention, has told you that Christ neither baptized nor laid His hands upon people for the gift of the Holy Ghost. While the Son of God may not have officiated personally in either of these ordinances, at the same time I hope to be able to show that His apostles laid great stress upon them, and that there are no ordinances of which mention is made in the New Testament that have received higher approval from the Almighty and that have been accompanied with such convincing evidence of His divine sanction than those of baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost.

"I am sure your friend, being a professing Christian, would not for a moment question the calling and authority of John the Baptist. It is expressly stated in the scriptures that this man was 'sent from God.' His appointment was recognized by the Messiah Himself, who declared that of all the prophets that had been born of women, there had not arisen a greater than John the Baptist. Your friend must admit that while John taught the people to believe on Him who should come after him, that is, on Christ, and also the saving principle of repentance, he likewise taught them the baptism of water for the remission of sins (Mark 1: 4; Luke 3: 3), and the baptism of the Holy Ghost. (Mark 1: 8; Matt. 3: 11.) He declared in all soberness that he had received a commandment from God to baptize with water (John 1: 33), and we have been told by the Savior Himself that all the people that heard John, and 'the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.' (Luke 7: 29-30). This shows the importance that was attached to the ordinance of baptism in the days of the Messiah: it was the counsel of God that people should obey it, and those who refused, rejected the counsel of God against themselves. Surely your friend does not wish you to believe that God is such a respecter of persons that He would condemn people in one dispensation for rejecting His counsel, and justify people in another dispensation who rejected the same counsel?

"So essential did the Savior consider the ordinance of baptism

that He told John it was necessary for Him also to receive it, in order that He might fulfill all righteousness (Matt. 3: 15). Who can think of the glorious manifestations, the seal of Divine approval, which the Father put upon this holy ordinance at the baptism of His Son and treat it as a thing of no consequence?

"Your friend seems to have forgotten that Christ taught as absolutely essential to salvation the very ordinances to which he attaches no importance but which he treats with supreme indifference. In explaining the plan of salvation to Nicodemus, the Savior, among other things, said: 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John 3: 5.) We have been told that the best interpretation of scripture is scripture. Now, there is ample scripture to prove that the birth of the water and of the Spirit of which the Messiah spoke is the baptism of water and of the Holy Ghost. These baptisms the Lord received Himself, and when He told Nicodemus that before a man were admitted into the kingdom of God he would have to be born of water and of the Spirit, He meant that he would have to follow in His steps.

"In sending forth His apostles to preach the gospel, the Savior laid just as much stress upon baptism as He did upon belief. He said: 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' (Mark 16: 15-16.) Your friend admits that belief in Christ is necessary to salvation, but maintains that baptism is not. Why should he seek to put asunder that which the Lord has joined together? Why should he accept the one and reject the other?

"In the third chapter of John's gospel we find the following: 'After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.' (John 3: 22.) However, in the following chapter we read: 'When, therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples),' etc. This is interpreted by some as meaning that Christ baptized His apostles but no others.

"But if the Redeemer did not baptize, He instructed His disciples to 'teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19-20.) Here we see the teaching of the nations and the baptizing of them placed on the same equal footing; so if your friend says the nations have no need of baptism, then he must admit they have no need of being taught either; but if he admits that the teaching of the apostles was essential to the salvation of mankind (which, I am sure, he does admit), then he should admit that baptism was also essential to their salvation. No true believer in Christ would try to disannul one of His holy commandments, rather would he strive to keep all of them and teach men to do so.

"'He that receiveth you, receiveth me,' said Jesus to His disciples, 'and he that receiveth me, receiveth him that sent me.' Your friend will admit that the people who rejected the gospel taught by the Lord's divinely-commissioned apostles were just as much under condemnation as those who rejected it when preached by the Master Himself; he will also admit that those who received the gospel taught by the apostles received the same blessings from the Father as though they had received it from the lips of His only begotten Son; and when he admits these things, he must also admit that those who received baptism at the hands of the Lord's servants were just as acceptable to God as they would have been if baptized by His Son Jesus Christ.

"One day when Christ was teaching in the temple, the chief priests and the elders asked Him by what authority He taught the people. Turning to them He said: 'I also will ask you one thing: * * * The baptism of John, whence was it? from heaven, or of men?' (Matt. 21: 24-25.) Now, had the Lord not considered baptism an essential ordinance, He would not have asked this question. It is only by admitting the essentiality of baptism that we can save our blessed Lord from the charge of having spoken foolishly on that occasion. Had baptism not been considered a saving ordinance of the gospel in the days of the Savior, these people could have turned to the Messiah and said, 'Why ask us such a question? Baptism has nothing to do with our salvation, therefore it matters not to us from whence it came, whether from heaven or of men.' Surely your friend must see that the chief priests and the elders are witnesses against him? Their silence testifies to the importance which the people attached to the ordinance of baptism in the early days of Christianity.

"And now I shall introduce a cloud of witnesses, over three thousand in number, to testify that the baptism of water and the baptism of the Holy Ghost are saving ordinances of the gospel of Christ. On the day of Pentecost, when a great multitude of people were converted to Christ through the preaching of the apostles, and cried out, 'Men and brethren, what shall we do?' Peter said unto them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.' (Acts 2: 37-39.) It seems to me a little child ought to understand this teaching of the Apostle Peter: The people already believed, then they were to repent and be baptized in the name of Jesus Christ for the remission of sins, after which, they were told, they would receive the gift of the Holy Ghost. This doctrine was accepted by three thousand souls, and they were added to the church the same day. You should remind your friend that Peter did not speak of himself on that occasion, but under the direct inspiration of the Holy Ghost—he spoke as the Spirit gave him

utterance; he taught, besides faith and repentance, baptism for the remission of sins and the gift of the Holy Ghost, and when men say these ordinances are not necessary they speak, not against man, but against the Holy Ghost, the third Person of the Trinity, and try to make His words of no effect. Can your friend not see the unenviable position in which he is placing himself? With the Holy Ghost witnessing against him, with the Apostle Peter and three thousand converts witnessing against him, how can he hope to maintain his position?

"We read in the Acts of the Apostles of a very devout man, named Cornelius, 'one that feared God with all his house, which gave much alms to the people, and prayed to God always.' But notwithstanding all his piety and righteous deeds, Cornelius was not saved, he was not a citizen of the kingdom of God. But knowing that he would obey the truth when he heard it, the Lord sent an angel to Cornelius, in a vision, who instructed him to send for the Apostle Peter who would tell him words whereby he and all his house would be saved. When the apostle arrived at the centurian's home, he began to preach Christ and Him crucified to the family. Then the Lord, in order to convince Peter that the Gentiles had also part in the common salvation, bestowed the Holy Ghost upon Cornelius and his family and they spoke with tongues and magnified God. But notwithstanding all this, they had to be baptized, for so they were commanded by the apostle. (Acts 10: 34-48.)

"Saul of Tarsus, who was converted by Christ Himself, with whom he conversed in a heavenly vision, was told by Ananias, an authorized servant of God, to 'arise and be baptized and wash away his sins.' (Acts 22: 16.) This is in perfect accord with the teaching of John the Baptist and the Apostle Peter, who preached baptism "for the remission of sins." Yet in spite of all the teaching of these Divinely-commissioned servants of the Lord concerning the holy ordinance of baptism, your friend says it is not necessary for men to observe it.

"I will now refer briefly to the ordinance of the laying on of hands for the gift of the Holy Ghost. Your friend has tried to persuade you that this ordinance is not necessary either, because Christ did not lay hands upon anyone to confer upon him the Holy Ghost. He seems to have forgotten that the Holy Ghost was not to be given to repentant, baptized believers till after Christ was glorified. (John 7: 39.) The Lord said to His disciples: 'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' This, is, I think, a sufficient answer to your friend's argument.

"If I were to ask your friend how the people of Samaria who were converted by the preaching of Philip received the Holy Ghost, he would have to answer, 'By the laying on of the hands of Peter

and John.' (Acts 8: 14-16.) If I were to ask him him how the converts whom Paul baptized at Ephesus received the Holy Ghost, he would say, 'By the laying on of the apostle's hands.' (Acts 19: 1-5.) If I were to ask him how Timothy received this Divine gift, he would acknowledge that it was conferred upon him through the laying on of the hands of Paul.' (II. Tim. 1: 4.) In all these instances God acknowledged the ordinance of the laying on of hands by conferring the Holy Ghost upon those who received the ordinance. Therefore God and Christ, the Holy Ghost, the apostles, and all these converts are witnesses against your friend. The writer of the epistle to the Hebrews says that the principles of the doctrines of Christ are: 'Repentance from dead works, faith towards God, the doctrine of baptisms and of laying on of hands, and of resurrection of the dead and eternal judgment.' (Heb. 6: 1-2). And the Apostle John has said that 'whoso abideth not in the doctrine of Christ, hath not God.' (II. John: 9.)

"Your friend has never received the ordinance of baptism by immersion for the remission of sins, nor the laying on of hands for the gift of the Holy Ghost, therefore he cannot speak with authority concerning these ordinances; but those who received them, both in ancient and modern times, under the hands of men holding Divine authority, testify that they are sacred ordinances, and that through obedience to them they received a remission of their sins and the gift of the Holy Ghost. If your friend were as good as Timothy, as zealous as Saul of Tarsus, as pious and righteous as Cornelius, as firm a believer as were the people of Samaria and the converts at Ephesus; if he were as good as the apostles, aye (I speak with all reverence) even if he were as good as the Son of God, he would, like all these, have to be born of the water and of the Spirit before he could enter into the kingdom of God, for the mouth of the Lord has spoken it."—W. A. M.

THE BLESSINGS OF THE GOSPEL.

THE Lord has been so merciful to me in bringing the gospel to me by His servants the missionaries, that I can hardly feel thankful enough. I am sending a short account of what I deem a miracle performed by the Lord in my behalf.

For thirty years I had been waiting and praying for the true gospel. I could see by reading the Bible that the churches in Tunbridge Wells, where I am living, were not teaching the gospel as Christ and His apostles preached it. I prayed so earnestly to God for light that He made known unto me that His servants would come and deliver the gospel to me, and that I should know them. He showed me that they would come in pairs, as Christ's apostles came, and preach the gospel freely. No one without experiencing it can tell the joy and thankfulness that thrilled my soul when Elder Lewis O. Clark explained to me the gospel of Jesus Christ on

the door-step of my temporary home. But what was still more remarkable, Elder Clark came just before my furniture was removed, and I had gone to work in a part of the city which has since been made into a restricted section, so that the elders are prohibited from tracting it. Had I removed earlier, perhaps I should not have heard the gospel. After hearing the gospel I had a burning desire to be baptized, and prayed God earnestly to open up the way for me to receive this holy ordinance at the London conference on April 6th. He did so in a most remarkable manner.

So determined was I to not miss the opportunity that I did not hesitate to make the trip to London alone (as the elders had gone up two days before to their priesthood meeting). For years I had not trusted myself to do such a thing, as I was very heavy and uncertain on my feet and troubled with my heart. My breath almost left me on the slightest exertion, especially up-hill, and I was forced to rest frequently. My weight was enormous and my feet and limbs had been swollen for years with rheumatic-gout. I was unable to bend my toes or ankles, and I had to go side-wise in traveling up and down stairs. The gout had even attacked my hands, affecting greatly the use of my fingers. My head was so filled with pain that my memory became impaired. I was subjected to painful cramps in my limbs and feet, oftentimes brought on by touching cold water or even cold sheets.

On the day of baptism I entered the water without feeling the least pain and from the time I received that holy ordinance I have been improving in health. In dressing after baptism I put on a pair of shoes I had not been able to wear for twenty years.

I am now well and strong. My bandages for my ankles I left off after baptism and have not worn them since. My breath is perfect and my heart does not trouble me, while my surplus flesh is wonderfully reduced. I am able to go up and down stairs as easily as any other person although I am fifty-eight years of age. I have no aches or pains and my memory has not only been strengthened but God has blessed me with a view of the gospel that exceeds anything I could imagine.

How thankful I am to my Heavenly Father that He has permitted me to become a member of the Church of Jesus Christ of Latter-day Saints, which is the only true church upon the earth. I am also grateful for the miraculous blessings of health and strength which He has given me and for the privilege of having the elders in my house. I feel it one of the greatest privileges to have the elders eat at my table, and God is blessing me by their presence. Let me encourage the saints to help the missionaries who are sacrificing so much to bring mankind the gospel. We ought to count it a privilege from God to have them with us, as God has promised great blessings to those who give so much as even a glass of water to one of them. Your sister in the gospel,

Miss Emma Awkcock.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 9, 1908.

ALWAYS LISTEN TO BOTH SIDES.

THE recent controversy over the letters published in a Manchester Sunday newspaper has furnished one more indication of the unwillingness, so generally exhibited, to give "Mormonism" and its advocates a fair hearing. Less than one-fourth of the space in that paper devoted to the fabrications which were popularly received as the truth, has been given to the "other side" of the question, and that modicum contained but a very small portion of the correspondence which the editor admitted was poured in from all quarters in refutation of the untruths spread before the public. One more letter is printed by that paper, but it is merely a repetition of slanderous and senseless attacks without the slightest shadow of substantiation or argument. It seems as though the subject is to be dropped without further opportunity on the part of the defenders of the faith who have not yet been heard, to vindicate their cause and present their strong reasons. However, for what little favor in this respect we have received we "feel truly thankful," but we suppose it is of no use to "humbly ask for more."

What the press has done, however meagre, shows a fairer spirit than that exhibited by the pulpit. Some of the clergy very diligently circulated the Sunday paper bearing false witness against the Latter-day Saints (although they deeply decry Sunday papers in general), but they have not had the grace to follow their distribution of the attacks by copies of the paper containing the candid statement of a Bishop of their own church, which flatly denies the chief accusations that they were so eager to accept and hand out to others. Common fairness would have prompted those reverend gentlemen to aid in giving the public both sides of the dispute. But that would have been contrary to their general policy.

Some of them, particularly within the City of Liverpool, have published most untruthful statements and illogical and unscriptural arguments against the Latter-day Saints, coupled with exhortations and persuasions to the readers not to listen to the defense or to the elders and to "burn their tracts." They do not appear to concur with the Apostle Paul's advice, "Prove all things

and hold fast that which is good." The probability is that if they had lived on earth in the middle ages they would have gone much further than that, and have counseled not only the burning of the tracts, but the bodies of the "heretics" who differed from them in belief and in doctrine. They manifest the same spirit as that which actuated the kindlers of the Smithfield fires and the pious "Christians" who used the rack and the thumb-screw, the gibbet and the headman's axe to prevent the spread of ideas and principles opposed to their orthodoxy.

It is a poor cause which bears no patience to listen to the other side. That there are at least two sides to every question is conceded by every candid mind. When defence is denied to any person or community or church or system that is an object of attack, injustice is perpetrated and evidence is afforded that the assailants are in error, and that they fear exposure. The intolerance displayed by those professedly Christian ministers who abuse the "Mormons," misrepresent their faith, and then seek to prevent reply, is a most palpable exhibition of cowardice, and coming from such a source, is shameful and despicable.

"Mormonism," as the system of faith and worship revealed in the latter-days is called by its opponents, has had this disadvantage to contend against from the beginning: While its enemies have had at their command the pulpit and the press, the wealth, learning and influence of the world and the power of popular opinion massed against the disciples of the new dispensation, the latter have not only been in the minority, so far, but have been to a large extent denied the opportunity of meeting their foes upon a fair field. They have asked for no favor, but have only desired a chance to put themselves and their cause prominently before mankind, and to answer the charges that have been preferred against them. This, except in a few instances, has been denied them and they have had to fight their way against the most immense odds with little hope of aid except from the Lord.

Yet it is marvelous how they have succeeded. The gospel of the kingdom revealed through the Prophet Joseph Smith has been carried to all the civilized nations as well as to many semi-barbarous and savage tribes. The Book of Mormon translated into English by the gift and power of God, has been also translated into sixteen other languages and published in fourteen of them. Converts to the faith have been made in all parts of the world among the great nations and upon the islands of the sea. Many thousands of them have been gathered from "the four quarters of the earth"; cities and towns have been built by them containing all the comforts, conveniences and elegancies of modern civilization; Temples, churches, academies, colleges, universities and means of education and advanced progress have been erected; a great commonwealth has been organized with all the powers of a State in the American Union; and the Church of Jesus Christ

of Latter-day Saints, organized perfectly after the primitive Christian pattern, has its missionaries averaging two thousand each year in all parts of the world. It is winning its way in spite of all kinds of hostility, and creating an interest both for and against it everywhere. God is with it and in His strength it will conquer.

The disposition felt and manifested towards this great latter-day work by persons and agencies from which, because of their professions, one would expect the utmost fairness, has been oppressive, tyrannical, one-sided and unjust. And this should have the effect upon Latter-day Saints of establishing in their souls the determination to hear both sides of any cause or question that engages their attention. No person, however poor or weak, or apparently in the wrong, if accused should be condemned unheard. No disputed point should be settled without investigation from both sides. Defence should have the same opportunity as accusation. We should never fall to the depth occupied by our enemies. "Hear defence before deciding." This should be the rule in all the courts, councils, quorums and other organizations of the Church, and in general conduct towards friend and foe. Let us be just and also merciful; bear with the faults and infirmities of others; recognize the right of free thought, free speech and free action when no human rights are infringed; and let us remember always that "the measure we mete to others will be measured to us again."

C. W. P.

ANOTHER NAIL IN ITS COFFIN.

In spite of all that has been published in refutation of the Spaulding story, which has obtained such wide circulation, it still figures with the British preachers as the only means of accounting for the origin of the Book of Mormon. Notwithstanding that "The Manuscript Found," written by Solomon Spaulding, has been deposited in the library of Oberlin College, Ohio, and that it has been copied and published for many years so that it may be compared with the Book of Mormon, which has also been published since early in the year 1830, religious ministers still talk about it as though it were a settled fact that the Book of Mormon was concocted from that silly tale. Their folly is only excelled by their ignorance or their perversity. We refer to this matter now simply to state that on May 16th, 1908, at Boston, Mass., the nearest living relative of Solomon Spaulding was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. President John G. McQuarrie of the Eastern States Mission, in a letter to *Liahona, The Elders' Journal*, gave particulars of the conversion of this lady. Her name is Mrs. Louie Elizabeth Brittain, and she is the granddaughter of the Rev. Solomon

Spaulding. She heard her parents talk about the "Manuscript Story" which he wrote, and when recently a Book of Mormon was shown to her she became interested in reading it. This was followed by inquiring into the whole matter, and she became convinced of the divinity of the Book of Mormon and the doctrines it contains. The old story, which still is used by reverend gentlemen in this country for the purpose we have mentioned, has no weight with anybody acquainted with the truth, and the fact that Mrs. Brittain is now a member of the Church and a devout believer in the Book of Mormon, ought to be another nail in the coffin wherein that old myth so loved by English ministers now reposes. The granddaughter of Solomon Spaulding records a fervent testimony to the divine mission of the Prophet Joseph Smith in a letter recently published in *Liahona*.

C. W. P.

THE POWER OF THOUGHT.

SOMEONE has said, "That which we think, we become." And another, "The thoughts we think are the seeds we sow." We know this to be true. The thoughts we habitually think mould our character after their own kind, and influence every word and action of our every day life. People who think hard and cruel thoughts do not act in a kind and considerate manner; neither do kind and tender thoughts manifest themselves in unkind and cruel deeds.

Our thoughts not only show themselves in our words and actions, they exhibit themselves unmistakeably in our walk, our attitude and in our countenances. We are all more or less character-readers, and know at once, when coming in contact with our fellows, whether they are our affinities or not. What is it we see, or feel, or sense in any particular individual? Is it not the thoughts he thinks, the habitual attitude of the mind of the person speaking to us? Why does one person fill us with confidence and draw out our admiration and respect, while another repulses and repels? Why do we lay bare the secrets of our hearts to one, asking for advice, guidance and sympathy, while to another we draw the thick veil of secrecy over our heart and its sorrows and yearnings? It is a pleasure to grasp the hand, or to receive a passing greeting from one whose heart and lips are clean and pure. Some pass us as ships in the night, and we think no more of them, while others pain us by their very presence. It is the thought-world in which each one lives that affects us, and that world is of each one's own making. The thoughts we think are the materials we use in building our characters. "Thoughts are things." We are just beginning to discover how powerful they are, and how distinctly they mark us off from our fellows. There has been a great deal of preaching about men's words and actions, but how little time has

been given to the investigation of thought and the power thereof. Words are powerful and acts are powerful, but thought is more powerful than either. The two former are but the effects of a cause, and that cause is thought. What makes a frivolous character? Frivolous thinking. What produces a vain man or woman? The thinking of vain thoughts. Why are some hearts cold and unsympathetic? Because cold and unsympathetic thoughts have been allowed to dwell in the mind, and the character has grown after the manner of the thought. Why are some faces so full of human kindness, some eyes so full of love and pity and some voices so full of music that it thrills our souls and makes our hearts expand and grow larger as we listen to them. It is because the possessors have thought kind and tender thoughts; they have pitied when others condemned, they have loved even when not loved again, they have been of too pure eyes to behold iniquity. As a man thinketh in his heart so is he. But some people do not think at all and so we have the weak, vacillating, empty-headed individual.

There are thoughts and thoughts. Thought to do anything, to accomplish any purpose, must be strong, powerful thought. It is only the well-trained thinker, the man or the woman who knows how to think, that can use this vast power to good purposes and great ends. Let us think, but beware of our thoughts, for

> Each fleeting thought
> That flashes through the brain,
> With sequence infinite is fraught.
> There's not a word, or kind, or bitter, or profane,
> But through eternity is heard.
> Man's every deed
> By virtue prompted or ambition vain,
> Receiveth due and everlasting meed.
> Whate'er then thou dost think, or speak, or do,
> Be all thy actions just, words gentle, and thoughts true.

The training of the thonghts and will is an important part of our life's work, for our thoughts are things and take unto themselves shape and actuality, never by any possibility failing to bring about results, either good or bad, just in exact proportion to the quality of the thonght. The power of thought is to-day better understood, perhaps, than ever before, and yet even now we are possibly only beginning to dimly realize the latent possibilities which are contained in the faculty of thought and imagination, those two marvels of the human soul.

St. Paul knew the power of thought when he wrote to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—ELIZABETH HARRISON.

FROM THE MISSION FIELD.

Correction.—In the baptism at Sunderland, on the 25th ult., Elder Richard West officiated, and not Elder H. E. Taylor, as reported in last week's STAR.

Baptisms.—A baptismal service was held at the Glossop Road Baths, Sheffield (Sheffield conference), Sunday, July 5th. After brief remarks by Elder Standley H. Rich and President James Nisbet, six converts were led into the waters of baptism, Elder Joseph Davison officiating. A number of friends and investigators were present.

Successful Socials.—The Sunday School of the Sheffield branch held a social and tea at Firth Park, on Saturday, July 4th. The children enjoyed the afternoon in playing games and sports. Tea and candy were given them free of charge. This Sunday School has grown from five members to fifty in eighteen months.

On the 8th and 30th ult., also July 6th, at 47 Scotch Street, socials were given by the saints and friends of the Carlisle branch (Newcastle conference), in honor of Elders H. E. Taylor, Richard West, and W. M. Jones. Entertaining programs were rendered and refreshments served. The departing elders were presented with handsome presents as tokens of the esteem in which they are held by the saints and friends of this branch. Elders Taylor and Jones leave for Zion in the near future, while Elder West continues his labors in Sunderland.

Liverpool Relief Society Bazaar.—The officers and members of Liverpool Relief Society are to be congratulated on the success which attended their bazaar and sale of work, at Durham House, 295 Edge Lane, Liverpool, on Monday afternoon and evening last. All the officers and members of the society, together with a large number of saints and warm-hearted, benevolent friends, donated many useful and valuable articles, and generous sums of money were received from people in other parts of the country, both members and non-members of the Church. The bazaar was opened at 3 p.m., by President Charles W. Penrose, who, in an appropriate speech, praised the excellent work that has been accomplished by Liverpool Relief Society, and thanked all who had contributed to such a worthy cause. The sale of work then commenced and before the close of the bazaar almost the entire amount was disposed of at good prices. Handsome sums were realized from the sale of flowers and refreshments; the museum of "antiquities" was well patronized and added a neat little sum to the treasury. A concert was held in the evening, at which President Penrose presided. An excellent program was rendered, the Spirit of God was felt in the assembly, and all present enjoyed themselves to a marked degree.

Successful District Meetings.—Two interesting district meetings were held in the Temperance Hall, High Street, Hanley, on Sunday, the 28th ult. President Charles W. Penrose, President William E. Corbridge, and three traveling elders were in attendance. At the afternoon meeting the statistical report for the past year was read and approved; the general and local authorities were presented and unanimously sustained. A Sunday School and Mutual Improvement Association were organized, with efficient officers. The meetings were addressed by Presidents Penrose and Corbridge, President Penrose being the principal speaker. Their discourses on the principles of the gospel were exceedingly convincing and instructive, and were highly appreciated by the people. There were one hundred and twenty-five persons present at the evening service.

Two impressive district meetings were held in the Temperance Institute, Keighley, on Sunday, June 28th last. About forty people were present at the afternoon, and about seventy-five at the evening service, a majority of whom were not Latter-day Saints. Elder H. K. Bytheway presided over the meetings. President J. A. Rockwood of the Leeds conference, and C. E. Erickson were present. Addresses on the principles of the gospel were delivered in an intelligent manner, and strong testimonies borne to the truth of the same. Much interest was manifested and a rich outpouring of the Spirit of the Lord was enjoyed.

Two successful district meetings were held June 28th, in Park Hall, Sunderland (Newcastle conference). President W. H. Caldwell and seven elders were in attendance, also a number of saints and investigators. The truths of the gospel were presented by the speakers and were thoroughly enjoyed by all present. On the day following President Caldwell met with the elders in priesthood meeting. A very profitable time was spent.

Excellent Report from South Africa.—President H. L. Steed, writing from South Africa, under date of June 9th, says: "We are now tracting in the heart of Cape Town and are getting along nicely; but the people generally are indifferent and seem too busy to listen to the gospel. The elders up country are meeting with very good success and are baptizing people occasionally. At Kimberley, Elders McKay and Foulger are doing fine work, are making friends and looking forward to good results later on. Elders Grow and Simons, at Bloemfontein, have reported ten baptisms since I visited them and have very bright prospects for the future. Elders Alger and Rockwood, at Queenstown, say the work there is in a flourishing condition. They recently visited East London, where they baptized three converts. Elders Rogers and Jones, laboring in Grahamstown, report conditions very favorable there. The saints and friends at Port Elizabeth and East London greatly desire elders, but I have none to send them until more

arrive. There are three more converts ready for baptism at East London, but the family, consisting of twelve members, expect to go to Zion in July, so the baptism may be deferred till after their arrival there, as it would be quite expensive for the elders to make another trip to Port Elizabeth. In Woodstock, Cape Town and suburbs the gospel work is growing. Our meetings are well attended and our hall is now too small to accommodate the people. Our meeting on June 7th was one of the best I have ever attended. Strong and convincing testimonies to the divine mission of Joseph Smith and the restoration of the gospel were borne by nearly all the elders and saints in Woodstock. Two investigators applied for baptism at the close of the meeting. We expect to baptize converts from Cape Town and Woodstock the last Sunday in this month. So far this year there there have been forty-eight baptisms in this mission. Woodstock Sunday School is a credit to the South African mission. It has an average attendance of forty members, and is under the able superintendency of Brother Samuel Martin, a resident saint. We have had from forty to fifty investigators at our Sunday evening meetings. Elder Wilks is a great help to us in our singing. Each week we hold in Woodstock and vicinity four open-air meetings two hall meetings, a Sunday School at Windburg, cottage meeting at Claremount, Sunday School at Woodstock, Bible class and fast meeting each month. Elders Brough and Cannon are also very energetic, and are always ready and willing to assist in every way possible. Perfect unity exists among the elders. Sister Steed is well and enjoying her labors. I have done some tracting, but cannot do as much as I would like on account of correspondence and other matters connected with the mission. I certainly enjoy my work."—H. L. Steed.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXII.—Revelation.

Text: We believe all that God has revealed, all that He does now reveal; and we believe that He will yet reveal many great and important things pertaining the kingdom of God.—Articles of Faith, 9.

I. What is Revelation?

1. The making known of Divine truth by communication from the heavens.
2. Compare with inspiration. Note that revelation and inspiration differ rather in degree than in kind.
3. Revelation is God's means of communicating with man (Amos 3: 7; see also I. Nephi 22: 2). (a) Not all can attain the position of revelators (Psalms 25: 14). (b) Revelators are privileged counselors (John 15: 14, 15).

II. Revelation in ancient times.

1. Prior to "the meridian of time." Consider following instances: Adam (Genesis 2: 15-20; P. of G. P., Moses 3: 16; 5: 4, 5; see also Doc. and Cov., Lectures on Faith 2: 19-25). Enoch (Genesis 5: 18-24; Jude 14; P. of G. P., Moses 6 and 7); Noah, Abraham, Isaac, Jacob, Moses and others (see Lesson 12, "Authority in the Ministry.")

2. During the personal ministry of Jesus Christ. (a) Christ Himself was a revelator (John 5: 30; 12: 49, 50; 14: 10, 31). (b) The apostles likewise (Matt. 16: 15-17; Mark 8: 29; see also I. John 2: 23; 4: 15; I. Cor. 2: 10-12; Rev. 1: 1).

III. Revelation as an essential characteristic of the Church of Christ.

1. Revelation foretold as an endowment of the Church in the present dispensation. (a) Bible prophecies (Rev. 14: 6; 18: 4; compare Proverbs 29: 18). (b) Book of Mormon predictions (Ether 4: 7, 11; II. Nephi 3: 7; 26: 13, 14; 27: 6, 7; see also III. Nephi 25: 5, 6; compare with Mal. 4: 5, 6, and P. of G. P., Writings of Joseph Smith 2: 36-39, and for the fulfillment see Doc. and Cov. 110: 13).

IV. Present day revelation.

See Doc. and Cov. 20: 11, 12; 1: 11; 11: 25; 35: 8; 42: 61; 50: 35; 59: 4; 70: 3, and the entire volume as evidence of the continuation of revelation in the Church to-day.

V. Revelation yet future.

References last cited apply here; see especially Doc. and Cov. 20: 35; 35: 8. Note the Lord's denunciation of those who deny the spirit of revelation and the giving of additional scripture (B. of M., II. Nephi 28: 29, 30; 29: 6-12; and especially Doc. and Cov. 11: 25).

General reference: "The Articles of Faith," Lecture XVI.

DIED.

STAINTHORPE.—At Wakefield, July 6th, 1908, Charlotte Ann, the beloved daughter of Brother and Sister William Stainthorpe, aged 3 years.

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